



VOL. XXXI. 行發日一月五年十和昭 (行發日一回一月每) 可認物便郵種三第日八月七年八十三治明 No. 5

Social Service Number

SPECIAL ARTICLES :

Nursing in Korea and Its Rewards

Miss M. E. Rowland

A Doctor's Daily Dilemma

S. H. Martin, M. D.

Infant Welfare Work

Miss M. P. Bording

Why They Did It

Miss Moneta Troxel

Korean Originality and Inventions

Yun Chai Yi

MAY, 1935.

SEOUL, KOREA.



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PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea.*
Seoul, Korea.

Subscription.—Annual Subscription, including postage in Korea, Japan and China, ₩2.50; including postage to America, Great Britain and other parts of the world, ₩3.50 (\$2.00 gold or 7s.6d). Single copies 25 sen.

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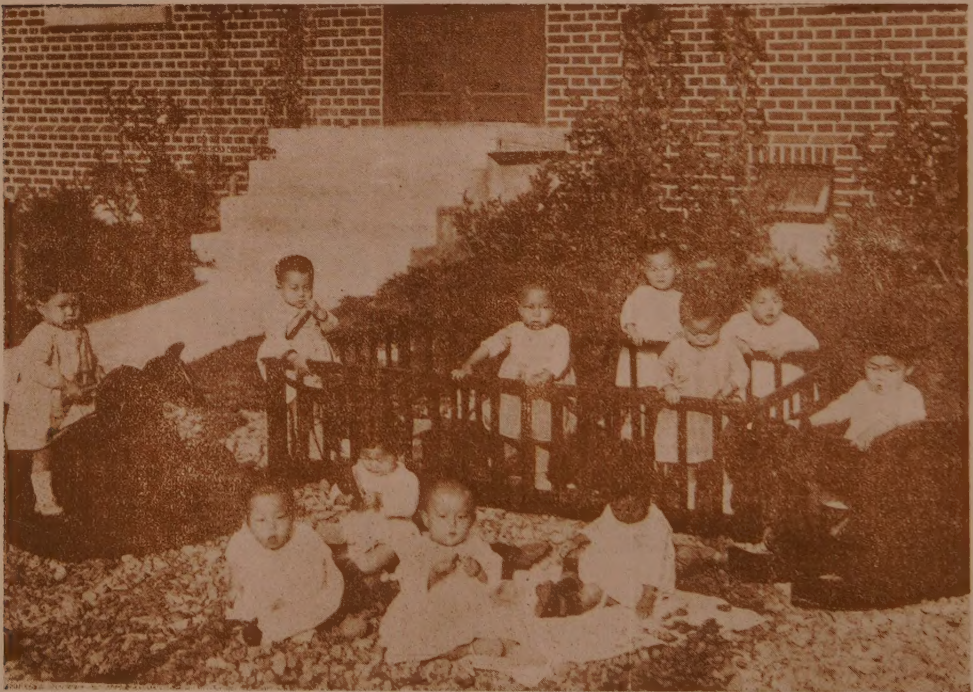


SEVERANCE HOSPITAL, SEOUL

One of Dr. Martin's patients,
picked up (with her child) from a
gutter at 2:00 a. m.

The same patient a month
later acting as an assistant in the
ward.

(See page 95)



Children at the Infant Welfare Day Nursery, Kongju.

(See page 100)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXXI.

MAY, 1935

No. 5

Social Service

THREE OR four articles in this number give a glimpse of much social service work that is being done in Korea by missionaries, missions, and churches.

Miss Bording who came to Korea in 1922 is a M. E. Mission worker in Kongju. Miss Rowland from Tennessee came out in 1931 under the Southern Methodist Board and is one of the nurses in the Severance Union Hospital. Dr. Martin who at different times has been associated with Dr. Grenfell in Labrador, came from Newfoundland in 1915, and is the United Church of Canada Mission representative in the Severance Institution. To see the line of patients outside his office door is evidence that in this article he speaks from experience.

Not only from the hospitals but from other centres social welfare work is being carried on in the name of Christ. Three of the four leper asylums in Korea were started by missionaries. And also orphanages, baby clinics, a school for the blind, home for the aged, and schools for children of the indigent poor are being supported from mission and church sources. The Social-Evangelistic Centres in Seoul and Songdo carry on a varied program for both the higher and lower classes of people. The missions co-operate with the Salvation Army in maintaining a "Home for Girls in Need," etc.

A great amount of charity work is being

done by the twenty or more mission hospitals. One Mission estimates that in six of its hospitals the charity work amounts to fifty thousand yen a year while in the Severance Hospital alone an equal amount of charity work is being done.

Social welfare work in Korea is not only being done "in the name of Christ," it is being done "evangelistically." There is the intention and effort to lead people to Christ. Mission hospitals maintain evangelists and establish churches. There are organized churches and Sunday schools in the leper asylums. The parents of babies who are brought to the clinics and of poor children who are in schools, are visited by institutional workers who preach the Gospel as well as give help in social service. No institution is more persistent in social welfare work than is the Salvation Army and yet no one expects that it will be done in any other way than with evangelistic intent.

As for the writers of other articles in this number, the Rev. Cyril Ross came to Korea in 1897 and has been in evangelistic work for almost forty years. Dr. Lee is a graduate of Syracuse University in which institution he also taught. Since his return to Korea he has been active in the Church and is superintendent of a Sunday school. Miss Troxel who came to Korea in 1925, is a teacher in Ewha College. For some time she and Miss Conrow have resided with some of their students in the "English House" which is one reason why many Ewha College girls are proficient in English, and is also one way to answer the question, "What is Christian Education?"

Nursing in Korea and Its Rewards

MISS M. E. ROWLAND R. N.

NURSING, AS WELL as all other medical work in Korea, is going through a transitory stage at present and it is difficult for anyone to foresee the future and prophesy what will be the work of the foreign doctor and nurse in the years to come. In medical work, as in all other work we are handicapped by lack of funds, equipment and personnel. Building on the foundations already laid we may see a door of opportunity if we will but enter. And we must enter. In recent years too often we have had to abandon and withdraw. Too many buildings are standing empty; too many people suffer in ignorance of how to prevent illness or to cure it; and too many souls are without the Christian way of life.

At present we have only two mission training schools with government recognition among all the training schools in Korea—the ones at Pyengyang and at Severance Hospital in Seoul. These two schools are getting each year higher types of girls and higher educated girls to fill their classes. In the future we may find that our door of opportunity will open through concentration and consolidation of all the efforts of all the missions doing medical work, into two or three well equipped recognized training schools large enough to supply the nursing needs of our other hospitals and of all our public health and country clinic-work in Korea. Such schools as these could draw more girls of character and development, more girls of education and more girls with a vision of service to God, for their fellow-men, and these are the kind of girls we need to build up a nursing profession in Korea of which our church will be proud. This, to the writer at least, is our door of greatest opportunity for the future, for Korea is advancing in educational standards and requirements and nursing education must keep

step if she would keep her rightful place in the social order of today.

This is looking to the future from an educational point of view, but what of the religious phase of our work, for after all, is not our goal the same whether we be in medical, educational, economic, or evangelistic work—that is, to bring Christ to these people with whom we have come to work? One often hears people say—we should concentrate all our effort on evangelism—and then someone else comes along and says—we must make our schools and hospitals more professional and not use them as a cloak for evangelism. But after all, can we pigeon-hole life in that way? Life is a composite whole and the Christian life we believe, is the highest conception of this very complex but coherent entity. The writer believes that the nurse or doctor has the best opportunity of all to demonstrate the Christian life. Let me tell you a few reasons:—

A leading citizen in the village of Pahju in Songdo District was a patient in Severance Hospital and was converted to Christianity while in the hospital. He went back to his village aglow with his Christian faith and on fire with enthusiasm for building a church in his village. Rev. Suk Won Lee, of the men's Social Evangelistic Center in Songdo, and Rev. Won Kyu Kim, Ivey Hospital evangelist, went to the village and held a revival for one week. They were received by large enthusiastic crowds and two hundred enlisted as interested in Christianity. After the required course of study, thirty six were baptized on Thanksgiving day. A missionary from Songdo was the first foreigner to visit the village after the revival and when she went to the home of this leading man, she was given a room off in the outer court. That evening after the service the man's mother came up and stood very near to her, felt her clothes

and said "Do you know why you were put in this room away off from the rest of the house?" The missionary assured her that the room was all right but the old lady continued "You were put out here because I was afraid of the foreigner and would not let them put you near by." Then she added "Thirty years ago a missionary came here and gave me a Bible. When my son (the man who was converted at Severance Hospital) learned that I had a Bible he took a butcher's knife and cut it to shreds and told me to beware of foreigners, declaring that they were dangerous. From that time on I have lived in terror of foreigners." Then she looked up into this missionary's face and naively added "But I'm not afraid of you." After that she always called this missionary "the foreigner of whom I'm not afraid." She too became an earnest and faithful member of the church. This old lady went to heaven not long ago and just before she passed away she sent for the "foreigner of whom she was not afraid."

This man, who thirty years ago destroyed his mother's Bible, contributed a large proportion of the money towards building a church in the village and it is today one of the prosperous little country churches. Although his physical disease was found to be incurable, he found Christ through the ministry of the nurses, doctors and religious workers in Severance Hospital, and his whole village has been touched by his influence.

Another reason: In December, 1933 a little girl about twelve years old was admitted to Severance Hospital with spinal tuberculosis causing complete paralysis from the waist down. She was first put in a plaster cast but this caused pressure sores. A Bradford frame was then made for her and she remained on the frame until January 16th, 1935. Before the doctor who admitted her left for furlough in the spring of 1934, he told the nurse in charge that he didn't think there was any hope for the child but since she was from a very poor home in the country he knew she would only have to suffer until the end if he

sent her home, so he wanted her to remain in the hospital for the nurses to see what they could do for her. In order to assure her a bed for some time he paid a substantial sum of money into the hospital for her care. This statement from the doctor was a challenge to see that little girl walk again. During the year the doctors who have seen her have not been very encouraging and at times even the nurse's own faith in the child's cure would weaken, but she always wants the student nurses (and graduates) to follow the motto "as long as there's life there's hope," so she encouraged the nurses to continue the light treatments, the massage, etc., and it was a day of great rejoicing when the child first was able to move her legs even a little bit. For months it was exceedingly painful for the child to be moved even to have her bed made. But on January 16th, 1935, the doctor ordered her removed from the frame and she was told that she could walk again. Words can't describe the joy in that child's heart. She has regained full control of her lower extremities and can move freely in bed without pain. The doctor wanted her to remain quiet in bed for a while longer but the child thought she could walk right away, so when the nurse wasn't looking she got out of bed and declared she was able to stand on her feet. This in itself is a miracle after having lain helpless for thirteen months and going through a stage of complete paralysis. She has every prospect of walking again. Do you think the effort was worth while?

During all this time, what has happened to the child mentally and spiritually? When she first came to the hospital she was very timid and uncommunicative. The nurse in charge often gave her, along with the other children, Sunday School cards asking her to memorize the Bible verses thereon. Most of the other children would memorize theirs but this little girl didn't seem very interested. Perhaps she was embarrassed because she couldn't read. The floor nurses were urged to teach her during their spare moments; she

was given a first reader and other little books, among which was an illustrated story of the prodigal son. The supervising nurse in making rounds one day, after not having seen her for some days, found her face beaming with joy. She eagerly picked up the booklet containing the story of the prodigal son and with greatest enthusiasm and interest told the nurse the entire story, illustrating each step with the pictures. The nurses and Bible women have continued to help her until now she knows her alphabet and has finished her first reader and is working on the second and beginning to read her New Testament. She has also learned to knit, but best of all she has learned of Christ her Saviour and believes in Him. Musicians might not agree, but to the writer some of the sweetest music she has ever heard is the voice of this little girl mingled with the voices of the other little ones in that room singing "Jesus Loves Me." She says she wants to attend church when she leaves the hospital and also wants to go to school but says her mother won't let her. We believe, however, that when she goes home able to walk and with such a radiant spirit she will easily win her mother and we trust will be a ray of sunshine in the whole village. And we also have faith that, although the family is very poor, some way will be provided for her to go to school."

Another reason: A little baby girl seven days old came to the hospital with her mother who had tuberculosis. The mother who was in the hospital several weeks, went home leaving the baby in the hospital, and soon thereafter died. The baby was a precious little bit of humanity but she didn't have a very good start in life and at about two months of age she almost went to heaven. They thought she also had tuberculosis. But with careful nursing she took a new lease on life and when she was six months old she was fat and doing


well. The hospital authorities didn't feel that they could keep her, however, and since the father or any other member of the family could not be located, she was sent to the city orphanage where she was placed in the care of a wet nurse. This wet nurse apparently was more interested in the fee she received for caring for the baby than in the baby and after about three months a veritable little skeleton, with only eyes that looked like the former "Baby Lois" came back to the hospital. At that time they thought she would surely go to Heaven. But no, she lived on love and a little care and before many days she began to improve and put on a little weight, and the older she got the more winsome she grew. She won a place for herself in the hearts of all who knew her and eventually won a temporary home for herself in the foreign nurses' home. They just couldn't let her go to the orphanage again where there was little hope of her ever being anything more than a maid servant if she even lived. So she was taken into their home in the hope and faith that a good home would be in store for her when she became strong and well.

The hope came true and the faith was justified, for after about three months, when she was entirely well and strong, a Christian man and his wife, who had no children, heard of her and came to look at her. One look was enough to start them begging for her, for by that time she had developed physically and mentally until she was irresistible. And now she has been legally adopted and has a real mother and father who love her almost too much. Was she worth saving? Ask this happy home if she was. How wonderful it would be to have a place where all such precious little ones could be loved to health and happiness! These stories could be matched many times over by the workers in the various hospitals in Korea.

A Doctor's Daily Dilemma

Being A Plea for the Destitute Sick

S. H. MARTIN, M. D.

 THE DAY BROKE through smoke and cloud over the South Mountain and into empty corridors with their clean smell of lysol disinfectant. The clinic workers were singing, "What a Friend we have in Jesus," making "a joyful noise unto the Lord," when the doctor with his assistants started his long round of treating the sick, and of giving bedside instruction to students, in the main wards of the Severance Hospital. Many acute cases were rapidly becoming normal, and others were patiently holding their own. Beside the bed of an unconscious young man—an attempted suicide—was the photo of a smiling modern girl. The smile was part of the cause of the poisoning. In the ward above, a young woman, with the face of a sphinx, lay staring at the ceiling. She was not sick, her pulse and temperature were normal. She was heart broken (*sok sang hesso*). Her young husband had died the night before.

But it is after 10:00 a. m. and the doctor must hurry to the clinic, where the waiting room is filled with suffering humanity waiting in turn beneath a huge painting of "Christ healing the sick," when he, too, was a practicing physician. The first patient, a youth of twenty, accompanied by many uncles and aunts, sat with the shoulder blades of his emaciated chest flaring, a replica of the "Winged Victory" at the Louvre; but this picture represented defeat. What answer could be given to the anxious father's "How many days will it take to cure him?", when it was a matter of years, and, even then, no complete cure!

Many other cases such as these were seen, and one young woman of university standing was told, quietly and honestly, that she had not a weak lung, but the truth, which she

already knew, was that she must be treated for tuberculosis immediately. She received the shock with immobile features, and with a tear in each eye, and the trace of a "Mona Liza" smile playing around her lips as she said, "*Shi kata ga nai*" (It can't be helped.) She departed with faith in her heart, and six Kagawa books in one of her sleeves. One of the booklets was entitled, "The thorn in the flesh," and another "Mediations on Christ."

An old man with visible stomach cancer tried to get the doctor to tell him that it was due to indigestion, although he really knew that the demon that had seized his vitals was cancer, and there was little hope. A woman, whose husband had left for "Parts Unknown," had come to have a tumor in her lower abdomen removed. But it was not a tumor! She now works for her food only in a stranger's house, and who will take care of her in five months time when she is incapacitated by the presence of a new life, which will have to be fed? A Chinese "dancing girl" with a Shantung accent told her many woes and departed with hope and medicine. And so, throughout the day, they came and went, some with bodies eased, and others with hopes denied; some with the gratitude and the hope of the Christian, and others with the Oriental fatalism expressed in "*Hal soo pakki oop so*" (Korean); "*Shi kata ga nai*" (Japanese); or "*Mayu fatzu*" (Chinese)—"It can't be helped."

As the sun set over West Gate prison, the doctor rushing into his overcoat, passed into his waiting-room to smell and see two perfect pictures of misery; one of the pictures holding, in an emaciated hand, a note from a well-meaning missionary. As it's the doctor's invariable rule never to leave a waiting patient, he could not leave these cases, yet he had an

appointment at 5 p. m. How does one keep appointments when shadowed by members of the submerged tenth? He knew there were no empty fourth or fifth class beds (5th is charity.) He knew, too, that one case like this was being treated in the third class ward on personal account. All the charity prescription blanks were locked up. Miss S., our American "Goddess of Mercy" (*Kwannon*) had gone home. As he took off his overcoat he saw, posted on the wall, the notice that he was down to speak at College the next day. He would probably plead with the students to treat patients' souls, as well as their bodies, and here was he, a fine example of a missionary doctor, not even caring for the bodies of people five feet away from him. They were examined, medicines were given and charged up to the long list of Kimses, Pakses and Yesses to "personal account." Of these two pictures "Misery" and "Woe", such as are often seen in the doctor's clinic, "Misery" was a deserted wife of fifty, and "Woe" was the son, with a shock of matted hair and a bony framework supporting an acute peritonitis of tubercular origin. There were no beds, "There was no room in the inn" for this mother and her son. Well! what could one do for all the unfortunates in Seoul! One was not expected to take care of all the unfortunates in Seoul! Nevertheless, here was the one opportunity in the whole day to do something really worth while. Why bother about research on dead rabbits when live pulsating humans were suffering in sadness, with only an occasional cry, "*Sal yaw chusio!*" (Please save our lives.) I could put a needle in the boy's abdomen and remove fluid, but he might die of shock and it would be considered criminal on my part if he died. To make it short, a few minutes later, No. 51,

the doctor's old Ford, in which all classes of people from Government officials down to opium derelicts picked up at 2.00 a. m. have ridden, was taking these people to a home of rest, warmth and good food.

Leaving them there the doctor, having opened all the glass windows of his car for ventilation, rushed off to the other end of the city to a very clean Japanese home, where all was silent save the "*bara bara*" of the *tadis* (Japanese slippers) on the polished floors within, and the "*goro goro*" of the rain without. The patient, a dignified matron, with her son, told him of the onset of insidious cancer. Diagrams were drawn to illustrate the operation to be done the next day.

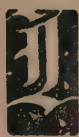
Elaborate bows were made and No. 51 after being driven, drenched and cleaned, was housed again for the night, or so the doctor hoped. He climbed the hill to his home, and opened the library door to find a poor woman who had been waiting two hours. She apologized as he tried to dig up from the tired depths a Christian smile of welcome. She had come to thank him for "saving someone's life," and with many words of gratitude, she placed on the table many "sticks" of eggs. She departed into the mud and rain (Koreans hate mud), and the doctor felt a lump in his throat as he saw her going off alone into the darkness and again he questioned, "Should I have sent her home in a taxi?"

And so to bed, until the roar of the city again steals to his window, and a lurid red breaks over the South Mountain, and the corridors of the city hospital fill again with the sick and the suffering. As the doctor starts anew he wonders, "How many shall I turn away today, and how many times shall I fall short of what Christ would have me be and do?"



What is Christian Education?

MONETA TROXEL



IN THE CODA TO his book which carries this title, George A. Coe answers the question as follows:

"It is the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of Persons."

The writer is not at present concerned with the question of the completeness and entire adequacy of this conception of Christian education, but accepts and presents it as a vivid statement of the principles and ideals underlying a particular piece of Christian Education which was carried on at Ewha College during January of this year. This article is a brief description and evaluation of that piece of Christian Education.

Ewha College, as is the custom every year, opened the new year with a series of special meetings, only five days in length, but of unusual strength and inspiration. The leader, Rev. Yun In Koo, now in charge of the Gospel Farm School in Masan, brought to us most challengingly the wonderful resources, and the inescapable responsibilities of Christian living. A few of his texts will suggest the trend of his leadership:

"For their sakes I sanctify myself."

"So through the obedience of the One shall the many become righteous."

"If a grain of wheat fall into the earth and die..."

"A man's foes shall be of his own household."

"I make you this day as a pillar of brass before all the land."

"Be strong, be brave, and you shall possess the land."

These themes presented to us day after day brought an ever-increasing realization of our weakness in exemplifying Christian ideals, and

an ever-deepening determination to walk more worthily of our high calling.

Rev. Mr. Yun drew his illustrations largely from personal, home, and social living, and in considering the "follow-up" work of the meetings it seemed to several of us who are members of the Religious Committee of the College, that we were here offered an unprecedented opportunity to bring to the fore our school problems. It was decided, therefore to call the Senior students together and see what results we could get through a chapel series, planned and executed by the students themselves.

Accordingly the members of the four Senior classes,—Literary, Music, and Home Economics Departments, and Kindergarten Training School (about fifty girls in all,)—were called together and the matter was presented in somewhat the following manner:

"During the past week when Rev. Mr. Yun has been talking with us he has given us many inspiring thoughts. He has asked us to stand strong, and alone, if need be, for what we believe to be Christian practice. He has shown us that Jesus *has* and *is* the solution for all our problems. Now, what does that mean, practically, in our relationships in our school life? What are the lacks and failures and problems within the school, to which we should apply these principles and ideals of Christian living which have impressed us so strongly?"

The response was immediate and plenteous. Every problem that had been discussed in the Religious Committee was brought forth, and numbers of others that had not been touched! Mutual recriminations were few. As a whole the discussion kept the plane of a group attack on mutual problems. The classification was, of course, made after the close of the discussion.

I. Group and Personal Responsibility

A. In School Work and Activities

- Putting off assignments
- Cheating on daily work or in examinations
- Lack of concentration on studies
- Neglecting attendance at school meetings, or duties as officers
- Carelessness in carrying out Sunday responsibilities

B. In Regard to Property

- Selfishness and dishonesty in use of library books
- Carelessness in treatment of school equipment and property ; petty stealing
- Thoughtlessness in borrowing and use of other students' things

C. In Regard to Regular Living

- Lateness and irregularity in attendance at classes and meetings
- Health rules not properly kept
- Use of time not carefully budgeted
- Dormitory rules for group living not regarded

II. Inter-relationships

A. Teacher-Student Relationships

- Should be more friendly, more on the same level
- Need for more respect for student opinion ; students should co-operate in giving careful thought and opinion.
- Teachers should be better examples for the students in such matters as regularity, promptness, preparation, democratic attitudes, personality development

B. Student-Student Relationships

- Weakness in friendship relations
- Jealousy,—not admitting or recognizing the good work of others
- Harsh judgments and criticism, prejudice
- Exclusiveness, cliques

C. Whole-School Relationships

- Growing separateness of the four departments
- Divisiveness on the part of both teachers and students
- Increasing formalism and emphasis on academic degree

After these points were brought out the students chose one girl from each class, and the four girls met together with a teacher to plan their chapel presentations for the four days. The general topic, "Pillars of Brass Within Our School" was chosen, that having been one of the figures of speech most effectively used by Rev. Mr. Yun. A teacher was asked to handle the criticisms of Teacher-Student Relationships, Each girl then chose the phases which she felt best able to present to the whole chapel group, which includes about three hundred students and teachers. Brief descriptions and approximate quotations from the chapel presentations will serve to show the spirit in which the leaders tackled these problems.

The teacher who was brave enough to speak concerning the suggestions for teacher-reform opened his talk very interestingly with the story of the complaining wife who was endlessly moaning, "Oh, what shall we do? We have no house.....we have no food.....we have no clothes.....we have no wood.....we have no....." Finally her husband could stand no more, and he countered, "Why string it all out like that? Why don't you say it and get it over with? *We have no money!*" In accordance with that suggestion the speaker swept aside small points and dealt in principles for teachers: a thorough understanding of Korean background and state of society; attitudes of unfailing kindness and understanding, bearing fruit in mutual understanding in student-teacher relationships; unity in spirit and purpose.

The strongest appeal, of all of the speakers, was for unity in the school. The familiar verses from Romans, "For even as ye have many members in one body and all members have not the same office; so we who are many are one body in Christ and severally members one of another," were given repeated emphasis, and new meaning and content during the week. This was the burden of the messages which two students gave in most telling fashion:

WHAT IS CHRISTIAN EDUCATION ?

"In the four departments we cannot all be alike. We have varying abilities, interests and activities, and it should be so. We have a rare opportunity to broaden our minds by the knowledge and understanding of interests other than our own. We need to cultivate appreciation of the work of all the departments.

But we have fallen into the habit of thinking of a girl as a member of a department before we think of her as a person. Although we must be in different classrooms during the day, there is no reason why we should not be friendly in every relationship, entirely wiping out departmental lines on other occasions.

Then, we shouldn't "butt in" on other girls' affairs, or criticize needlessly. You will remember one time when the Home Economics girls made a poor lot of candy for a sale, and were scolded by their teachers. All the other girls twitted them about it. It was none of their affair! And besides, it was rejoicing in trouble and failure instead of sympathising and helping.

More than all we need the Christian attitude which throws aside all prejudice and envy and includes everyone in respect and appreciation. Ewha must have four strong pillars of brass if the structure is to stand firm and straight."

A third student dealt with the various problems of honesty, keeping of rules and dependability in class work and study. Her treatment of the subject was most helpful:

"Why do we fail to attain the standards of Jesus in these matters of everyday living ?

1. Our standards of conscience are too low. For example, we seem to think that small things like returning to the dormitory after hours do not matter, when really they are tremendously important in group living. We need to bring our standards higher.
2. After we have resolved to follow the

example of Jesus we too often stop with that. We don't get into action. We don't make practical applications. For example we fail to see that borrowing another girl's notebook and copying her work instead of doing our own, has anything to do with living Christian ideals.

3. We are not able to recognize in ourselves the faults which we see in others. Let us try to remedy this condition through our worship. At our evening prayer time let us follow this plan :

- a. Think over our past lacks and needs, asking ourselves such questions as, "Am I always honest ?", "Do I sometimes harm others by gossip ?", "Am I proud ?", etc.
- b. Let us pray about our needs, choose some new ways of action and plan to carry out our actions.

The fourth student talked very frankly and practically about various failures to carry responsibility. She, too, laid great emphasis on the need for the prayerful solving of our problems. At the close of the series a simple consecration service, built around the theme of "The Household of God" was mimeographed and placed in the hands of each person in chapel. As we all participated in that service, and in the final singing of the hymn, "Take My Life and Let it Be", we were truly bound together as members of the holy family.

Keynotes of Christian Education were sounded again and again during the series, in many forms: "worth of personality", "worshipful problem-solving", "co-operative working together with God", "religion giving meaning to every action of everyday living", "need for progressive and continual development in Christ-like character. Spontaneous interest in the chapel services; the entire absence of any ill feelings; and a noticeably heightened spirit of co-operation all through the school have made us feel that this venture in Christian Education was a worth-while and a successful one.

Infant Welfare Work

MISS M. P. BORDING

INFANT WELFARE work started in Kongju with a mothers' meeting and a baby clinic in a room 6 by 11 feet January 2, 1924. Announcement had been made in church and eleven mothers brought their babies; these were examined, weighed and measured. The Bible woman was present and led in prayer after which the mothers were told about our future plan of work for their babies—the latter were, with much difficulty, kept somewhat quiet while we spoke to the mothers. From that date we continued weekly clinics, and milk was prepared for a few babies as necessity presented itself. Soon after, a midwife-nurse was employed to help with pre-natal work, teaching, obstetric cases in homes and other follow-up work.

In 1926 a generous friend in America provided a gift for a welfare building with room for clinics, mothers meetings and milk station, and this building was added to the small dispensary building belonging to the Board of Foreign Missions. After the addition of the new building the work grew rapidly, both in regard to babies cared for as well as branching out to help the mothers and babies in other directions. In 1930 a day nursery school was added and a post graduate course for nurses from other hospitals; these nurses, the average of four a year, have returned to their prospective places and are spread in all directions over the country. One of these nurses is a Japanese who returned to Japan proper after a six months course in Kongju.

Among our welfare activities the most conspicuous, and never ending curiosity to the visitors is the day nursery school. The ages of the babies range from birth to five years. These little ones represent all classes of homes, a thing you would never guess by watching the healthy happy children frolicking on the playground or the little ones in their cribs. Here

is sturdy little Pak Young Hwan who came to us right after birth, his father having died from typhoid and his mother unable to care for him alone. Over there is Hirozuke whose mother died when he was four months old; since then he has been mothered here and has never known his loss. Each of the twelve has his or her own little story, but in each case there are also grateful hearts because this place is provided for their children. We pray that we may make this a real home to show our Heavenly Father's love to those little ones entrusted to our care. The two stories following are incidents from our Infant Welfare activities.

One day the Bible woman and I went into a store to do some shopping; while we were being waited on, a five year old boy was being pushed into a corner and beaten by the mother. When we could stand to look at it no longer, we mixed into it and got her to stop—her facial expression being one of anger and shame. About three months later a baby girl with a hare-lip was born into that home (the mother has told me later that when the baby was born they thought that it was a curse from God for their sins.) They had the baby operated upon in Seoul and after they returned they brought her to the day nursery for help; she was much underweight and could only be fed with a medicine dropper at first, but soon she began to pick up, the scar from the operation almost disappeared and she developed into a beautiful child; she was loved by the staff and admired by the visitors, but the change in the home was still more striking—the hard lines in the *mother's* face disappeared for an expression of love and happiness; the father stopped drinking in order to pay for the baby's milk; the mother told us that the child they first thought was a curse had become a great blessing in the home, and that it was their intention to bring her up to be loving and good.

The Lord had other plans for Hiroko, her body seemed too delicate for this planet; when I realized what would be likely to happen, I advised them to keep her in the home; she was with them about a month during which time the Korean nurse and I went in and out to help as we could. The day Hiroko was buried, the Japanese pastor, the Bible woman, the nurse and I went to the ceremony in the home which was conducted by a Buddhist priest. An altar was erected in front of the little casket and on it was placed different kinds of food (one of my milk bottles was there too) and one small candle. The Buddhist offered incense and kneeling offered long prayers. He worked hard and long it seemed to get little Hiroko's soul placed in the best place he knew of—he didn't realize that Christ had already taken her home to Himself. When the priest had finished, a tray with incense was sent around, first to the parents who burned a few leaves and passed it on; when it came to me I didn't know what to do as I didn't know what meaning they put into it. In my perplexity I looked up at our Japanese pastor who realized my state of mind and nodded his head in approval—I did as the others and when the pastor's turn came he did the same.

Our little Hiroko has gone; her parents feel the loss keenly, but we believe that the blessings they received during her short life shall not be in vain, for the mother said: "Although my little girl has gone, I have no regrets; everything possible was done for her and she made many hearts soft." I feel that even though we lost Hiroko, I am glad that her parents are my friends, and we pray that the Lord may continue to work in their hearts. The last time I saw Hiroko's mother, she told me that she was happier than she had ever been before in her life because she had come to believe in God in a new way.

Pak Chang Sun comes from a day laborer's home with a mud floor on which the luxury of even a straw mat cannot be afforded. Chang Sun is at present five months old; the mother

is a little thin woman with a sad face and poor health. When Chang Sun was born there was no food supply laid up for her, so I took her into the day-nursery where she thrived well for some time, her food supply being sent home with her for the night; little by little she stopped gaining in weight and one morning she returned with a bad *diarrhoea*. On investigation it was found that they had been feeding Chang Sun's milk to another child and substituting something else for Chang Sun. I told the mother that it was wrong to feed anything to the baby except that which had been sent by us and added that if she wouldn't cooperate with us in being careful, she might lose her baby. The mother looked at me long and steadily; then she said: "Knowing how hard it is to get food for the rest of us who never have enough to eat, can you see any reason why I should want the baby to live?"—I had to think hard before answering, "No, I see no other reason than that you are a mother and God has entrusted you with a beautiful child." The baby is beautiful and we are trying to find some good people who might adopt her: she has only one defect for that purpose—she is a girl, but we hope that some good people may fall in love with her. For the present, she is our charge.

Chicago's mother had kidney trouble and although she could nurse her baby, the latter did not thrive on her milk. They brought her to the day-nursery two months old, weighing only 6 lbs; she began to grow on our feeding and care, and when she was five months old she was almost normal weight. They took her home at night like other day-nursery children. In the home one winter night she was exposed to charcoal fumes (charcoal fire being used in many Korean and Japanese homes) and after that, to extreme cold as they were trying to ventilate the room. Chicago returned to the day-nursery the next day with a terrible cough; she rallied for some time but never recovered; last week she went home to be with Jesus. It was hard for the staff to see the little thing suffer and go, for we had had her several months

and all loved her so. We had the government hospital doctor come to see her and she was finally taken to the hospital for blood transfusion after which she died. The parents had their first contact with Christianity through their little girl, and the mother compared the loving care given by the Christian Korean nurses with the professional nurse she had known before. That mother will never forget. Chicago has a little brother in the day nursery school. I wish you might hear him sing: "Jesus loves me," and other Christian hymns.

In 1932 the Government provincial office was moved from Kongju to Taiden on the main railroad between Japan and Manchuria. With the government officials, moved many of the babies who were attending our clinic or taking milk from our milk station; for a while we sent milk daily by public auto, but this was rather unsatisfactory for the babies as well as for the clinic. The need for a similar work in that place became apparent, and we were urged by some of the officials as well as by parents of the babies who had moved, to start work in Taiden of the same type as in Kongju. We had no place to work, but those interested secured a room for a milk station and clinic, which has been provided by them ever since. A Korean nurse in charge of the

daily work and the writer make trips from Kongju for clinics and general supervision.

The work in Taiden has outgrown the place we have, and the need for a building is urgent. The local population as well as the city authorities are much interested; they have been sympathetic and helpful in every possible way and will do what they can toward a building. We have a small church in Taiden, a ramshackle looking affair. Our Christians are praying and working for a new church; we would like to see those two buildings as a service center for the people in Taiden. As such they will meet a great need in a rapidly growing city, and glorify the Name of Christ in words and deeds. One friend has already promised us a gift to help with the Welfare building and we are praying that others will see the need and opportunity of such a center and help us meet it.

Statistics of the Infant Welfare work for the past year:

Baby Clinics 128, Examinations—2,264.

Milk Station—Formulas 244, Bottles of Milk prepared 68,092.

Obstetric cases in homes—43.

Day-nursery School—Children 37, Day-nursery days—3,539.

Post graduate course—Five nurses have taken the course in 1934.

* * * * *

Why They Did It

MONETA TROXEL



CHRISTIAN minister from American once travelled through the flood districts of Central China, and asked an old boatman the question, "What first interested you in Christianity?" The answer came, "It was seeing the Christian doctors going about their work. I could not imagine why they did it."

On a cold, gloomy, rainy afternoon near the end of December, when term examinations had been finished and teachers and students of Ewha College would ordinarily have been taking the first trains for home, more than

two hundred of them set forth to plough through the muddy streets to places of wretchedness and loneliness and pain, dreariness and distress. The newspaper reporters who clustered about hoping for a feature article, the pedestrians struggling with their umbrellas, the aristocracy splashing by in taxis, must have wondered vaguely "why they did it."

Always the Y. W. C. A. of the college has sponsored a collection of food and clothing for the poor, but this year brought the first whole-school participation in White Christmas activi-

ties. Each class group chose, from a considerable list of possible activities, the one in which it was most interested, and made plans for carrying it out. So it happened that on this stormy Friday afternoon groups set out to visit more than forty dug-outs, distributing rice, warm garments, and a little money ; to provide a Christmas program in three languages for the one hundred and fifty Korean, Japanese and Chinese workmen in our new college building in Sinchon ; to take gifts of apples, peanuts and oranges to the ex-beggar boys in the Salvation Army home ; to sing Christmas songs, tell Christmas stories, and distribute Christmas treats to the children in Dr. Oh's orphanage and in the wards of Severance Hospital. More than a hundred yen had been given for the food and gifts, and seventy garments had been contributed.

Each group had its own sad-glad experiences, but the report of the visit to the Beggar Boys' Home, written by Miss Blanche Loucks, will suffice to show what these bits of Christmas meant, both to the givers and to the receivers :

"Forty small, grey-garbed, black-stockinged little lads sat perfectly quiet on stiff, hard benches, while the Salvationist in charge told why they had met together that Friday afternoon in December, and why the walls on either side of them were lined with rather teary-eyed young Korean women who were watching them so intently.

Not one little chap looked back to see the pile of good things that had been deposited for them within the chapel entrance. Their eyes were fixed upon the Adjutant who telegraphed to them by smiles of encouragement that the fine name of their school rested upon their good responses. At a signal every little fellow was down on his knees, and immediately a small voice piped up in a prayer which thanked God for giving him the Baby Jesus and the friends that had come to them that afternoon. A few of the girls sang for the small folks, and then the

boys stood and hurled forth a volume of Christmas music with all the abandon of lusty-lunged children.

There were several in the group who were new-comers in the Home. Many of them had been homeless waifs picked up on the streets of Seoul by the Salvation Army workers. One lad, not in school uniform, and very yellow with underfeeding, had been, until a month ago, a beggar in the city. Each Sunday he had attended the Army Sunday School, and when the collection was taken had dropped in one of the coins out of his ragamuffin-store. When asked why he gave, it was learned that he had come from a Christian home in the south, where his parents had taught him to give to the Lord. But they were both dead, and he had made his way up to Seoul, where the first thing he had done had been to search for a Sunday School.

There were forty little fellows in the chapel meeting ; but in the workshops of the school were fifty others, all older lads who were learning trades. The visiting students were amazed to see the gloves, the shoes and the clothes which these boys were able to make.

The girls and their teachers with great difficulty made their way down the winding-slippery hill path. All felt that it was glorious to be able to share even a little with these small lads who so needed Christmas cheer."

Why did they do it? Because they served Jesus as their Lord and Master; because the love of Him had entered into their hearts and filled their lives, and opened their eyes to needs which others never see ; because they had found that there is no joy comparable to that which comes from "causing light to appear in people's faces" and in the dark corners of people's hearts and lives,—Light received and Light given. And is it too much to hope that some rays of Light found their way into the minds of the on-lookers, the passers-by, as they saw groups of young women bound on errands of Christmas love?

Witnessing as A Life Work

REV. CYRIL ROSS

THE WRITER considers his most important work the giving of a personal testimony outside of church buildings. This is generally referred to as "market preaching." His idea is that it is more important to witness on week-days (if the winning of non-church goers is the objective) than to supply pulpits on Sundays. Most people do not come near a church. Christ must be made known to them. How is the church-member to do it? A functioning church is one which builds up believing witnesses whose lives and lips will testify at all times to their Saviour. Better that some give their testimony on the market streets on Sunday than merely attend the services in the sanctuary. Impression without expression dulls the soul's due aggressiveness. The world must know that the call of Jesus Christ is a living issue. It is ever urgent. It is never otherwise. Mere church attendance is not paying off even a Pharisee's idea of religious obligations. The man in the parable had some duties too during the week—he was a tither, he said. Everyday Christianity is the only Christianity. Week day religion spells true Sunday religion. There is no other known to Christ.

A great difficulty evangelism has usually experienced, is to get the gospel to non-Christians over the indifferent lives of nominal Christians. Any market preacher can testify that it is easier to witness in a new place where there is no church than in a place where church members are not seen testifying for Christ. One might suppose the presence of Christian people in a place would be more of a help than the the curiosity of people in remoter regions. Be that as it may, we cannot cease to give the Word of life to acknowledged unbelievers because the indifference of alleged believers dulls the edge of curiosity and interested listening.

Two stations west of Syenchun, a man whom we met in the street recently was recognized as one who had listened attentively at a former visit. "Are you attending church now?" he was asked. "Yes" he replied "since the marketday you preached to me I have attended." It is interesting to hear such a testimony because the herald of the grace of God must often remind himself that though the presentation of the Word is a privilege given to human beings, the results of such presentation lie with the Divine Being,—the Spirit of the living God. "Paul may plant and Apollos water but it is God who causes to grow." The common translation reads "gives the increase" but the beautiful figure is a farming term for growth. The planting and watering pertains to men. Causing to grow is an operation of the Spirit of God.

A lively market has been springing up in the fourth station west (Namsi). Here we have a pastor who not only accompanies the missionary at the market but who also gives his personal testimony.

Turning now to the railroad stations east of Syenchun, at the second station (Kwaksan) it is not hard to get a crowd of hearers on short notice. The time it takes to tack up the muslin which contains the Bible text, open a hymn book and begin a song, is enough generally for gathering a smaller or larger group of observers. Recently in passing from one place to another in this market, the door of a shoe-maker's shop was opened and a young man called out, "Mr. Missionary please come in." Delighted with the invitation, the visitor stepped in and a lively dialogue followed which was listened to by several young fellows in the shop. Before leaving, fortunately, the guest read a pamphlet or two of just such literature as an enquirer should read. They were received with becoming gratitude.

The third station east of Syenchun (Tung-

ju) is an important town from the viewpoint of the railroad. It is a terminal, and withal a place of considerable size. The pastor was formerly for three years the writer's secretary at home and assistant in itinerating trips in the country. He now stands alongside his former teacher and helps in different ways. There is an immense market here, so much so indeed that at times a worker feels that one's influence on the vast multitude is as a child effects the ocean by the casting of a pebble therein. An encouraging reminder, however, often comes to the heart of a weary evangelist. We *can* do nevertheless what we can. Even, of angels, more is not asked. The highest praise falling from the Master's lips was of one with whom a nominal disciple found fault while the Lord said. "She has done what she could."

One of the questions of men in the street preaching is:—"Teacher, do you tell me to give up liquor and believe?" "No" calls out the messenger. "Let us believe first. The liquor question is a later one. Until you have found a better taste than liquor why should you give it up? Taste and see what a good flavor the Gospel has. If it has not a better taste than liquor, have nothing to do with it."

We have made two visits this spring to the county seat of Packchun. The present pastor was sixteen years in southern Korea after graduation. In talking together he said to me, "You baptized me when I was a boy. My grandfather was an elder and you were the missionary in charge." He guided me to the best places in the town for preaching,—roomy places within the hearing of many people. A group gathered before our text was tacked up on the side of a high fence. A song brought more. Then they received tracts and were urged to come to the house of God next Sun-

day. Then we went to another part of the town and had another text in large letters in muslin to be seen and explained. We did not leave town without a pressing invitation to return. Twenty-seven markets have been visited by train the past year.

So much for some market preaching out of town. Local markets call for attention the year around every five days according to the weather whenever at home. Some days in winter are so cold that the speaker has to climb a hill to get up a good circulation before he dare stand for a while to preach on the icy street. Brevity here is good all around. If people would come to a warmed church there would be less reason for the exposure. However the very exposure speaks. "That man must have something worth hearing to speak here on a cold day."

Tracts are readily received on such occasions. An experienced speaker finds it well not to address a group or crowd in general, but to select an individual as an objective to be won. Courtesy conquers. We often introduce ourselves as if no one else had anything to do with us,—a veritable tête à tête between a man and a man. Often it happens that other listeners catch as much of the message, or even more, than the individual to whom speech is directed.

Market preaching develops initiative. One must be fresh physically to do justice to its merits. Its text is "seek first."

Would that the *major assignment* of several of our Western evangelists for a year were "Personal Evangelism" or simply and more concretely "witnessing in the markets!" It is our conviction that the so-called organized work can better afford at this date in Korea to receive the Western missionaries' second attention than can the "regions beyond" afford to be neglected.

The Chosen Christian College Library

M. M. LEE, PH. D., LIBRARIAN



THE BEGINNING of our college library goes back to the gift of books donated by the late Rev. H. G. Underwood, D. D., LL. D., founder of the college. We were then homeless, conducting our classes in the Central Y. M. C. A. building ; and our library consisting of 657 volumes, was located in one of the dark corners of the premises. To-day, after having gone through the vicissitudes of the last two decades, we have a library with total accessions of 45,000 volumes. The growth of this library is something phenomenal. In looking back at the winding roads we have trodden, we can easily pick out the prominent figures, who devoted much of their time and energy for the cause of this library. The outstanding collections, which constitute a large part of our total accessions, are as follows :

1. *Avison Library*: As a token of appreciation for his assiduous work for the college and in celebration of his seventieth birthday, the faculty and staff and alumni of the Chosen Christian College founded the Avison fund to build up a library. The gifts of books that Dr. Avison secured himself from his friends such as Dr. Hirst and the late Mr. Bunker, and purchases made from the interest of the fund, amount to over 300 volumes. Since Dr. Avison is very much interested in religious approaches to the solution of economic problems we may develop his library along that line.

2. *Hon. Dr. Tchi Ho Yun Collection* : In September, 1931, Hon. T. H. Yun kindly donated a part of his valuable collection of books and a fund of 2,000 yen, the interest of which is to be used for the purchase of books. Around this nucleus we have already built up a library of 1,000 books. In this collection there are about 180 first numbers of magazines and a large number of German books on Philosophy and Political Science.

The early numbers of the Whang Sung Il Po

and the Independent are gems of our library.

3. *Friendly Association Collection* : This organization is composed of the Korean faculty and staff of our college. Ever since its foundation in 1929 the Association has given annually about one hundred yen's worth of rare books on Korea. At present there are nearly 200 books.

4. *Alumni Collection* : In 1931 the alumni of the Chosen Christian College began to build their own collection in their Alma Mater. As a result of the manifestation of their loyalty we have about 2,566 volumes, of which Dr. D. W. Lee's single donation of 1,711 valuable books must be the pride of the collection.

5. *Jung Collection* : The Jung family of Kok Sung, South Chulla Province, is one of the highly educated families in the land. The family collected thousands and thousands of books for many generations and has a magnificent library. Mr. Jung Pong Tai, the custodian of the family treasure, kindly gave a large portion of the library, 9,058 volumes in all, to our college. In securing this gift Profs I. P. Chung and S. T. Lee, Director of the Commercial Department, were instrumental.

6. *Nam Kang Collection* : Nam Kang is the pen-name of Mr. Jai Ho Li of South Chulla. His four sons, as a memorial to their father, gave us six thousand yen to purchase the Chronicles of the Li Dynasty (Li Cho Sil Rok), consisting of 888 volumes. This college library is proud of owning this set, for there are only 20 sets of its kind, and we are fortunate enough to possess one complete set. Here again Prof. S. T. Lee is credited for getting this gift.

7. *Yu Dang Collection* : It consists of 24 sets of Chinese History in 765 volumes. Through Prof. S. K. Hong of the Commercial Department, Mr. Tai Sik Min of Seoul donated this collection.

THE CHOSEN CHRISTIAN COLLEGE LIBRARY

8. *Tak Sa Collection*: Mrs. Helen Choi and her sons gave this college all the books collected and used by the late Rev. Pyeng Hyun Choi and the late Mr. Chai Hak Choi. This library is made up of over 1,800 books and is rich in Biblical literature.

9. *Hai Kwan Collection*: The late Elder Il Sun Kim sent us a big proportion of his library consisting of 1,214 books. This collection is noted for books on Korean law and medicine.

10. *Han Collection*: The luxuriant library of the late Baron Chung Sor Han, numbering 6,550 volumes, was given to our college by his son, Dr. Sang Uck Han. This collection has many rare and valuable books, some of which even money can not buy to-day. This precious gift and other collections are the results of Dean U. K. Yu's indefatigable work for the growth of our college library.

12. In enumerating the famous collections we must mention the best collection of books on Korea donated to this library by the late Rev. H. G. Underwood. The books are so valuable that Bishop Trollope took a great deal of interest in them and made an annotated list in English. This collection and the other books acquired by President H. H. Underwood from his friends both in Korea and America constitute over one tenth of our total accessions. Even during the last furlough Dr. H. H. Underwood brought us about 2,000 books from the States.

Aside from obtaining some of the outstanding collections, as a result of our Seven Year Library Campaign (begun in 1932), aiming at total accessions of 50,000 books in the library, we reaped 2,478 books and 351 periodicals last year alone.

All the books in our library can be classified into the following languages: Korea, 8.%; Japanese, 15.%; Chinese, 55.%; Occidental, 22.%. .

We are very happy to note the increase of reading interest among our students. The total number of books circulated in 153 days

in 1933 (Apr.—Dec.) was 4,763, while during the same length of time in 1934 about 5,802 books (of which 658 were in English) were borrowed by 4,198 students, showing an increase of 1,030 books over last year and making a daily average of 38 books instead of 31 of last year.

We may be able to infer the general trend of reading interest of our students from the following table, indicating the nature and number of books the students read during the 153 days (Apr.—Dec., 1934) mentioned above:

<i>Nature of books</i>	<i>No. of vols circulated</i>
(1.) Reference and periodicals.....	1,510
(2.) Literature.....	1,812
(3.) Social Science.....	940
(4.) Science.....	691
(5.) Philosophy.....	419
(6.) History.....	315
(7.) Useful Arts.....	226
(8.) Religious Books.....	159
(9.) Fine Arts.....	133
(10.) Philology.....	127

In general, Korean students have not yet formed the habit of reading. Whatever the causes may be, it is up to us to improve the situation. Such a thing can not be done in a day, yet in doing this we need tools and sagacious guidance. Our students are inclined to be more interested in things Occidental. Some read books in English, while a majority of them read Western fiction and other serious books in a Japanese translation.

We wish many times that we had a good supply of books on English literature. We are, of course, lacking books in every field, but the want of English literature is very keenly felt. So much so that we take advantage of the generosity of Dr. and Mrs. Underwood and sometimes invade their library in search of good books. The still more urgent need of our library is a separate library building where we can accommodate the rapid expansion and where we can place the Departmental Research Rooms so that the faculty and students will have better facilities for their research work.

What's Interesting the Korean Church

(February Extracts from the "Christian Messenger")

Translated by REV. BRUCE F. HUNT

The Executive Committee of the Korean National Christian Council, meeting in Seoul on Feb. 26th voted to appoint the General Secretary of the Council, Rev. In Yung Kim, as delegate to the China National Christian Conference meeting to be held in Shanghai on April 25th.

At a recent meeting of the North Manchuria Presbytery it was voted to take up an offering from the churches within the bounds of the Presbytery in the hope of being able to give a gift of ₩ 200. to the family of the martyred Pastor Keung Hui Han. It was also voted to start a fund for the purpose of building a Keung Hui Han Memorial Bible Institute Building. The Presbytery, in addition to taking these actions in regard to the recently martyred Rev. Mr. Han, overtured the General Assembly for aid for his family. They voted unanimously in favor of the organization of synods within the Presbyterian Church

The Kwangju Y. M. C. A. has adopted the following as its special activities for the coming year:

- (1) The organization of rural night schools for boys and girls in the seven villages within the limits of Kwangju, using teachers from the Y. M. C. A. Farm School;
- (2) The organization of a night school for poor children in the city of Kwangju.
- (3) To secure discounts for Y. M. C. A. members at the three hospitals and certain named local stores and barber shops.

The Student Y. M. C. A. at Severance is planning to take up rural health education as one of its activities. The students will give talks on first aid, measures, and emergency treatments. They will be glad to send a deputation to churches and organizations desiring such education.

The Sam San Presbytery voted against the organization of synods by a unanimous vote.

Over 1,000 delegates enrolled for the Presbytery Sunday School Convention held in Syenchun on March 5th. Over 2,000 attended the evening meetings, open to the public.

The Ewha Kindergarten Teacher Training School's Practice Kindergarten has received a gift of \$ 7,300 for their new building from the Junior Thank offerings of the Northern Methodist Episcopal Church in the U. S.

1542 were enrolled at the General Bible Class for the Sin Wiju district held in the 2nd Presbyterian Church of Sin Wiju Feb. 18-19. Over 4,000 attended the evening meetings.

An 80 year old gentleman recently made a donation of ₩ 500 to the Church Academy in Kangkei.

30 students were graduated from the Presbyterian Theological Seminary in Pyengyang on the 13th of March in the 30th class to be graduate from the Seminary.

The Women's Higher Bible School of Pyengyang gave diplomas to 20 graduates at the graduating exercises held on March 12th.

The graduation exercises of the Severance Union Medical College were held on March 12th and diplomas were given to 40 graduates.

Dr. John R. Mott arrived in Seoul on the 30th of March. The purpose of his visit to Korea is to study the present day problems of the Korean Church and to discuss the International Missionary League Convention which is to be held in Asia in 1938.

Two Korean men and two Korean women were graduated from the Aoyama Theological Seminary in Tokyo this spring. At present there are ten Koreans studying in the said Seminary.

Rev. Kil Chang Kim has recently returned from an official visit to the Korean Churches in Shanghai and Manchuria as representative of the Korean Presbyterian Board of Home Missions. This is the first such visit to have been made in the 25 years that the Board has been doing Home Missions work among the Koreans of Manchuria and Shanghai. During the 25 years the Korean church has spent ₩ 100,000. in this work. There are 2,000,000 Koreans in Manchuria alone, which will give some idea of the size of the undertaking.

The Presbyterian Social Service Association of Hamheung last February bought a ₩ 400 tile house and started an old people's home. There were four old ladies cared for by the home during the year. On the 23rd of February this year the Executive Committee of the Association decided to buy another building and undertake to care for seven old people instead of just three.

The Tuberculosis Sanitorium at Haiju recently appointed a committee looking toward the formation of Juridical Person for the Sanitorium.

Korean Originality and Inventions

YUN JAI YI



EXPLANATORY NOTE:—When the Dong-a Ilbo (Oriental Daily News) issued Number 5,000, several articles appeared on things Korean. Mr. Yi who wrote on the above subject, is a well known scholar of the Chinese classics. He is now teaching Korean history and language in two of the middle schools of Seoul. He is the editor of "Hankul" a magazine that is devoted to the revised method of writing Korean. He studied in Peking and is a Christian. What is here given is merely a digest of some of the things he said. Although it is written as history the reader will detect certain legendary elements. *Editor.*

Korean inventions with dates and authors so far as known, are listed as follows:—

1. Big Bow (prehistoric); Cannon Bow (558 A. D.) by Shin Tuk (身得); One Thousand Steps Bow (669 A. D.) by Ku Jin Chun, (仇珍川).

2. Korean Guitars: The Ka Ya Ko (551 A. D.) by Ka Shil Wang (嘉實王).

The Kum Un Ko (635 A. D.) by Wang San Ak (王山岳).

3. Flute: Bamboo (682 A. D.); Jade (about 681 A. D.)

4. Korean Pottery (about 900 A.D. during Silla dynasty).

5. Printing by Movable Type (1234 A. D.)

6. Spinning Wheel (1376 A.D.) by Moon Ik Chum (文益漸) and Chung Chun Ik (鄭天翼)

7. Astronomical Instruments (1438 A. D.) by Sei Jong Tai Wang (世宗大王).

8. Rain Guage (1442 A. D.) by Sei Jong Tai Wang.

9. Korean Alphabet (1446 A. D.) by Sei Jong Tai Wang (世宗大王).

10. Surveying Instruments (1467 A. D.) by King Sei Jo (世祖).

11. Turtle Iron-clad Battleship (1591 A.D.) by Yi Soon Sin (李舜臣)

12. Four Corner Curved Hook (1591 A. D.) Yi Soon Sin.

13. Flying Car (1592 A. D.) by Chung Pyung Koo (鄭平九).

14. Fire Car-trench mortar (1592 A. D.) by Byun I Jung (邊以中)

15. Cannon (1592 A. D.) by Yi Chang Son (李長孫).

16. Sea Bird Ship (1740 A. D.) by Chun Woon Sang (田雲祥).

17. Medical Treatment (1845 A. D.) by Yi Chai Ma (李濟馬).

Some of Mr. Yi's comments on the above are as follows:

1. Big Bow (prehistoric) From ancient times, the Chinese called the Koreans, "Eastern People with the Big Bow." There was the Big Bow (Tai Koong 大弓) of the Bu Yo (夫餘) country the Sandal Bow (Tan Koong 檀弓) of the Yei (濊) country, and the Tapir Bow (Meik Koong 貊弓) of the Ko Ku Ryo country. The arrows used were the pomegranate (Ko Shi 楮矢), and the stone arrowhead (Suk Chok 石磬) of the Suk Chin Clan (肅慎氏).

Suk Chin was a country north of Korea where the Koreans lived in ancient times. The pomegranate was made of hard wood and the stone arrow head of blue stone. The Koreans made and used these in the Stone Age when civilization was not yet developed. It is recorded in the writings of ancient China that the Suk Chin Clan contributed the pomegranate and stone arrow heads, which shows that these were regarded as specialties of Korea. During more than one thousand years of the Sandal-wood Kingdom (dynasty), other tribes and nations were not able to come over the boundary of Korea. The people with the Big Bow were so strong that Chin Shi Wang (one of the mightest kings of Chinese history) who once conquered the world, did not attempt

to enter Korea. General Ul Chi Moon Duck (乙支文德) of the Ko Ku Ryo country, defeated the ten million Chinese soldiers at the Battle of Sal-Soo (薩水) near the Yalu river. The big army of Kol Pil Yul (忽必烈) of the Mongol country did not attack Korea.

Shin Tuk (身得) during the reign of Chin Hung (眞興王) king of Silla, made the *Cannon Bow* (558 A. D.) and offered it to the government which mounted it on the city wall. There are no records as to what the Cannon Bow looked like, except that it differed greatly from other bows.

Ku Chin Chun (仇珍川) made the *One Thousand Steps Bow* during the reign of Moon Moo (文武王), king of Silla (661 A. D.). It was used in war with great effect and the inventor achieved great merit. King Ko Chong of the Tang country in China invited Ku to come and make the strange bow for him (the king). When it was shot it went but 30 steps. The king said, "I heard that you can make the One Thousand Steps Bow. Why does it shoot only 30 steps?" Ku replied, "It is because the wood is not good. I think it will be all right if I use the wood from my own country." The King sent a messenger to Silla (Korea) for wood with which he ordered Ku again to make the bow. This time it went only 60 steps. And the King asked, Why? Ku replied that he was not sure but thought that it was because the wood had gotten wet in bringing it across the sea. The King did not believe this and although he tempted Ku with fortune, threatened him with punishment, and used every other means and method, he tried in vain. Ku never consented to teach the secret. He knew that soldiers of the Tang country would eventually invade the countries of Korea (Paik Chei, Ko Ku Ryo, and Silla.) He thought it would not be right to teach an enemy the secret of making his bow. It is to be regretted that none of the bows which Ku invented, remain to this day.

2. Korean Guitars. A.—*Kum Un Ko* (玄琴)

At first the Koreans used the seven string guitar which came from China. About 1370

years ago in the time of King Pyung Won (平原王) of the Ko Ku Ryo dynasty, Mr. Wang San Ak (王山岳), the second prime minister, invented the *Kum Un Ko* (Black Guitar) after many years of study. He composed more than one hundred musical notes.

There is a story about the origin of the name, "*Kum Un Ko*" as follows: From the beginning, Koreans called the guitar "*Ko*" (琴). As Mr. Wang played the instrument he invented, the notes were so beautiful that a Black Crane came flying from somewhere and danced in accord with the music. The holy, divine, noble, high and auspicious crane came down from heaven and danced merrily to the music of the guitar which thereafter was named the "*Black Crane Guitar*" and later the "*Black Guitar* (*Kum Un Ko*.)

With the invention of the *Kum Un Ko*, the people of the Ko Ku Ryo country ceased to use the imperfect Chinese guitar. The new guitar became widely used also in the kingdoms of Paik Chei and Silla. Mr. Ok Po Ko (Jade Treasure Highness) who lived in the Silla country, took the *Kum Un Ko* and went into the Chiri mountains and studied very hard by himself for fifty years. He composed thirty new musical notes (tunes). Succeeding him, famous masters in music, such as Sok Myung Tuk Kwi Kum, Yun Hung, and Kuk Chong handed down the secret laws of music and the *Black Guitar* (*Kum Un Ko*) reached its perfection.

B.—*Ka Ya Kum* (伽倻琴) The *Ka Ya Kum* is called also the *Ka Ya Ko* and is so named because it came from the *Ka Ya* country in the southern part of Korea. This ancient country was established by Kim Soo Ro (金首露) who was born in 42 A. D. in the Han Nam (韓南) district. The country of *Ka Ya* (伽倻) was composed of six districts, Kim Kwan (金官), Ah Ra (阿羅), Ko Ryung (古寧), Tai Ka Ya (大伽倻), Sung San (星山), and So Ka Ya (小伽倻). After 490 years the country was subjugated by Silla. King Ka Shil of the Great *Ka Ya* country (now Ko Ryung) invented the *Ka Ya Ko* (guitar). He asked the

musician Woo Ruk (于勒) to compose musical notes (tunes) which he did to the number of twelve.

When the Ka Ya country came to an end, Woo Ruk took his musical instruments and went to Silla. The king, Chin Hung, welcomed Woo Ruk and asked him to live at Kuk Won (now Choong Joo), and sent Pup Chi, Kei Ko, and Man Duk to learn music of Woo Ruk. When they returned and played before the King he was greatly delighted and more than ever, encouraged the study of music. Two principal tunes were developed, viz., the "Ha Rim Cho" (河臨調 Facing the Stream Tune), and Noon Chuk Cho (嫩竹調 Bamboo Sprout Tune). Altogether there were 185 notes or tunes. This was in 552 A. D. Even until now, the "Ka Ya Kum" is the best of Korean musical instruments.

Although the shape and appearance of the Kum Un Ko and Ka Ya Ko are similar to the Chinese guitar, their structure and the way of playing are different. The names of Wang San Ak and Ka Shil who invented these instruments, and Ok Po Ko and Woo Ruk who improved the same, will remain in Korean history as glorious names in music.

3. The Flute. A. Bamboo. (Man Pa Shik Juk 萬波息笛).

Beside several kinds of flutes used in Korea and brought in from other countries, two were invented by the Koreans themselves. About 1250 years ago, Moon Mu, (文武) the King of Silla, after uniting the country, began the erection of the "Kam Un Sa" (感恩寺 Grateful Favor Temple) on the eastern shore of Korea, but died before its completion which was accomplished by his son, Shin Moon (神文).

The next year (682 A. D.), a naval officer, Pak Sook Chung (朴夙淸) reported to the King that a small mountain was floating on the sea towards the temple (Kam Un Sa). "The mountain was moving here and there, backward and forward, in accordance with the waves." The King called the astronomer, Kim Choon Jil (金春質) and asked him what

this "omen might mean. Mr. Kim replied that the King's father had become a sea dragon and now protects the Sam Han (three Hans—the name of ancient Korea), and the famous deceased general, Kim Yu Shin (金庚信) had come down from heaven to be the deceased king's minister. These two had joined their virtues to give protection to Silla. The King, Shin Moon, was advised that if he would go to the shore of the sea, he would receive a "precious treasure."

The King went to a watch-tower on the seashore, gazed at the mountain in the sea, and sent his messenger to examine it. The mountain was shaped like the head of the turtle. On top of the mountain were two bamboo trees. The messenger reported that at night these two trees joined together and became one. The King repaired to the temple (Kam Un Sa) to rest and to meditate on this strange omen.

The next day at noon the two trees suddenly united and immediately the heavens and the earth shook, the wind blew, the rain came down in torrents like a cloudburst, and there was a great storm. Seven days later when the sea again became calm, the King rode out in a boat. When he landed at the base of the mountain, the Dragon took off his jade belt and gave it to the King, who asked why the two trees had joined together. The Dragon replied: "If you strike with only one hand there is no sound; but if you strike two hands together, sound is produced. These two bamboo trees uniting together, is an auspicious sign that your Majesty's reign will be like beautiful music. If you will take this tree and make a bamboo flute and play on it, your kingdom will become peaceful and prosperous.

The King leaped for joy to receive such a gift and presented to the Dragon gifts of gold, silver, jade, and pearls. At once he cut down the bamboo tree, returned to the palace, made the bamboo flute, and preserved it in the Chun Jon Ko (天尊庫 Heavenly Holy Hall). When the flute was played, war ceased, disease and sickness were cured; when it was dry, it rain-

ed; when it was wet the skies cleared, the wind ceased, and the sea became calm. How wonderful and mysterious it was! And so they called the name of the flute, Man Pa Shik Juk (Ten Thousand Waves and Rests-Vibrations) Ten years later in the reign of Hyo So, it was called, Man Man Pa Pa Shik Juk (10,000 times 10,000 vibrations). One hundred years later during the reign of Won Sung (785 A. D.), Japan wanted to invade Silla but feared to do so on account of the mysterious divine flute. She sent much money to buy the flute but Silla never let it go.

Though this may be nothing but a mythological story, the Man Pa Shik Juk is clearly written in the historical books and was a treasure of the Silla kingdom. It is quite clear

that the flute was made by the inventive genius of the Koreans.

B. Jade Flute. (玉笛). Tradition says that the Dragon of the East Sea also presented the Jade flute to Silla. After the country was ruined, Tai Jo (太祖) King of Koryo (高麗), about 940 A. D. sent a messenger to bring the flute to him. The account says that when the Cho Ryung (鳥嶺) Bird Mountain Range) had been crossed, an attempt was made to play the Jade flute but no sound came from it. Indeed, it was a mysterious flute.

Although according to tradition these two flutes were given by the Dragon to the Kingdom of Silla, these were in fact creative inventions and original products of Korea.

Notes and Personals

United Church of Canada Mission

Left on Furlough

Rev. and Mrs. R. M. McMullin, Hamheung.

Returned from Furlough

Dr. and Mrs. H. H. Boehning, Songdo.

Miss Alice McMakin, Songdo.

Northern Methodist Mission

Left on Furlough

Dr. and Mrs. Norman Found, Severance Hospital, Seoul.

Mrs. Anna Chaffin, Seoul.

Miss G. E. Snavely, Seoul.

Miss N. Anderson, Pyengyang.

Mrs. W. C. Swearer, Kongju.

Mrs. M. S. Stewart, M. D. (Independent) Seoul.

Returned from United States

Capt. and Mrs. M. L. Swinehart, Seoul.

Northern Presbyterian Mission

Birth

To Rev. and Mrs. B. F. Hunt, a daughter, Bertha Lloyd, born on March 8th at Chungju

Leaving on Furlough

Rev. and Mrs. Wm. C. Kerr, of Seoul, on May 8th.

Australian Presbyterian Mission

New Arrivals

Rev. and Mrs. J. M. Stuckey, Chinju.

Returned from Furlough

Dr. and Mrs. C. I. McLaren, Seoul.

Southern Methodist Mission

Left on Furlough

Miss Lowder, Songdo.

Miss Howard, Songdo.

Miss Nichols, Songdo.

Mrs. Goodlett, Songdo.

Miss B. Hauser, Wonsan.

Retired and Left for U. S. A.

Dr. and Mrs. R. A. Hardie, after 44 years of service in Korea.

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CHONGNO, SEOUL, KOREA

昭和十年四月廿八日印刷
昭和十年五月一日發行

發行人 京城鍾路朝鮮耶穌教書會
編輯人 京城鍾路通二丁目九一

英國人 魯班馬巨
米國人 魯班馬巨

印刷所 京城鍾路中央基督教青年會工務部印刷科印行
印刷人 京城玉仁洞一二八番地

文弘善

明治三十八年七月八日第三種郵便物認可

(每月一日一圓發行)

發行所 京城鍾路朝鮮耶穌教書會